



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

GEORGIA.

Hebron, October 3, 1833.

Dear Brother,—Our Annual Conference commenced at the Newton Camp-ground, on Wednesday, 11th of September, and adjourned on Saturday night following. The weather changed and was unfavorable, and of course our congregations were less, but the power of God was among us. We counted ten converts and fourteen gave their hands as a pledge they would "go with us" to the land of promise.

We had an accession of one preacher only at this Conference, but holy living will ensure success.

1st. A List of the Appointments for the ensuing year.

James R. Lowry, *President*.

Jeremiah R. Swain—Twigg's Circuit.

William P. Melson—Lake Academy.

Columbia Circuit to be supplied by the President.

Charles Evans—Republican, Fellowship and Wrightsboro.

Ethel Tucker, Jr. and Francis Carlile, *Assistants*—Liberty, Carlile's, Rock Spring & Mount Moriah.

Ethel Tucker, Sen.—Mount Bethel.

Thomas Jordan—Harber's, Mount Zion and Pentecosts.

Blount's New Prospect, Ebeneza, Andrews' and Waters' to be supplied.

Randolph Circuit to be supplied by the President.

Banister R. Bray—Newton Circuit.

Isaac Rosser—Liberty Hill and Gum Creek.

Jack Wilburn—Monroe, Blassingames and Browne's.

McKendree Tucker—LeGrange and Mount Vernon.

Robert P. Ward—Smith's and Covington.

Eppes Tucker—Island Shoals.

John Moale—Liberth, Clifton's, Thurmon's and Bethel, and to spend as much time on Flint River as practicable, as a missionary.

William Griffin—Pleasant Grove, Damascus and Oak Grove.

Samuel Robinson—Harmony.

2nd. A complete List of the Stationed Ministers, &c.

James R. Lowry, *President*.

Itinerant Elders.—Eppes Tucker, Ethel Tucker, Sen. John Moale, Thomas Jordan, Robert P. Ward, A. B. Lucas, Jeremiah R. Swain, Banister R. Bray.

Itinerant Deacons.—Jack Wilburn, Charles Evans, William Griffin, Wm. P. Melson, Isaac Rosser, Samuel Robinson, Ethel Tucker, Jr. McKendree Tucker.

Preacher—Francis Castile.

Unstationed Elders for the ensuing year.—A. G. Brewer, James Hodge, Bolin Swearingen.

Deacons.—Charles Williamson, Thos. Gardner, George G. Witherspoon, Willis Wiggins.

Licenciates.—Reuben G. Tucker, Abraham G. Tucker, Francis Carlile.

Superannuated.—William Pentecost, Robert McCorkle.

3rd. No Minister or Preacher has died, withdrawn, or been expelled in the last Conference year.

Lay Delegates to this Conference.

Columbia Circuit—Samuel W. Atkinson, Wm. Tucker, Isaac C. Wallace, and John Steth.*

Twigg's Circuit—Arthur Lucas, Wm. Wimbish, *J. W. Cobb, *Haas Jones, *J. Bollinger.

Newton Circuit—John Bass, Charles Kenon, John Morris, Wm. Fears, T. B. Lanier, Wm. McMichael, Marvel Milsap, Geo. Pullen, Leonard Syms, John Webb, and Henry J. Williams.

Randolph Station—Laggett Robertson.

A. G. Brewer and R. Blount, were elected Representatives to the General Conference in May next; and Charles Evans and Charles Kenon, Alternates.

5th. Numbers not ascertained.

6th. The next Annual Conference will be held at Liberty Chapel, in Elbert County, four miles east of the Court-house, to commence on the first Wednesday in September next.

Those marked thus (*) were absent.

R. BLOUNT, *Secretary*.

For the Methodist Protestant.

NEW JERSEY.

Near Carpenter's Landing, Gloucester County, Sept. 18, 1833.

Dear Brother,—I have often read with pleasure, the accounts of revivals and outpourings of the spirit of the Lord at Camp-meetings and on other occasions, particularly those of our infant Zion; such intelligence is very cheering, and calculated to inspire fresh incentives to exertion; yet there is a danger of transcending the bounds of exact truth undesignedly. The anxiety which sectarians feel for the prosperity of of their individual association, it is to be lamented, has often led them to depreciate the real success of other societies, either in their attainments of piety, or accession of numbers; and to exalt themselves as the almost exclusive favorites of Heaven.

However, the Lord has been good to us, and it would be ingratitude not to "declare his wondrous works." Glassborough circuit, last year, comprehended a district of country extending from the river Delaware, on the west, to the Atlantic on the east, between the two parts of which there were no appointments on which account the circuit was, upon application, divided at our last Annual Conference, held in the spring, and the lower end was called Egg Harbour, and the upper retained the original name of Glassborough; to which I was appointed, the circuit having applied for only one preacher.—The circumstances under which I entered upon

my charge were not of the most flattering nature; as it had suffered to a most afflicting degree, those disasters which not unfrequently befall the establishment of an infant cause; and the societies had sunk into an almost universal lethargy. It is true, there were at times tokens of good, but they were only transient. Nothing special occurred till June 16th, when an interesting conversion took place at one of my Sabbath afternoon appointments, as the result of a sermon on Matth. xvi. 26 verse, and a number more were deeply convicted: from this time the Lord began to work. In a short time a lady became converted at home, the fruit of a sermon on Gen. xxxii. 26 verse, which had been preached about the 11th of May, at Barnesborough, Sabbath Afternoon. About this time a number were under serious awakenings; the countenances of many which had been dejected were now cheered by the prospects before them. Under this state of things, we appointed a camp meeting to commence on Thursday, the 29th of August, at Driver's mill, about 15 miles below Camden.

A notice of this Camp-meeting, will no doubt be interesting;—there were but 11 tents, and the meeting commenced on the evening of the day appointed; having been very much disappointed in our expectations of ministerial aid, I was compelled to preach four times in succession before any of the preachers arrived, and was fast sinking under my labours. On Saturday morning I obtained relief from the city, by the coming of our worthy brother Peck, of Tennessee, accompanied by the Rev. Mr. Breckenridge, of the Presbyterian persuasion, celebrated for his masterly defence of the Protestant cause, against the sophisms and maledictions of the Rev. Mr. Hughes, of the Romish church. A very appropriate discourse was delivered in the morning by Mr. Breckenridge, from Jer. viii. 20 verse. "The harvest is past, the summer is ended, and we are not saved;" his elucidations were very clear, his arguments forcible, and his appeals irresistible; a solemn death-like silence pervaded the assembly, indicating their eagerness for the word; this discourse will not soon be forgotten, and its results will alone be known in eternity. The congregation regretted very much that his Sabbath engagements in the city would not permit him to remain. In the afternoon brother Moore arrived, who, with brother Peck and myself, were the only ministers during the rest of the meeting. Both of the brethren laboured with zeal and fervour, and though brother Peck's constitution had been shattered by Itinerating in years gone by, his solicitude was that of a deep interest in the cause of Zion as he raised the standard of the gospel. Some of his expressions to me on the responsibilities of the minister of Christ, I hope long to cherish. The people were informed that but little could be expected from their ministers who were almost exhausted by the duties of the stand, and that therefore, they must look for help from above; they accordingly engaged heart-

ily in the work, and the Lord heard the voice of prayer. The labours of the Sabbath were attended with peculiar effusions of the spirit, and a number professed to find peace in Jesus.—Monday morning our brother Peck left us, much regretted. An appropriate discourse was delivered by brother Moore, the congregation was literally bathed in tears—there were but few, if any, who did not feel more or less: This morning the work began to wear the appearance of an abundant harvest. Monday afternoon brother Moore left us, and I was under the necessity of preaching, at 2 o'clock, the last sermon; after which we took an affectionate leave of each other. Brother Samuel Carpenter, of the Protestant Episcopal Church, then offered an appropriate prayer at the throne of grace, after which the congregation was dismissed, and I do not know that I ever saw a much more solemn parting. An invitation was then given to all who wished to remain, and especially to all mourners to assemble in the Glassborough tent, and continue their devotions as long as they pleased—accordingly a large number remained, "and continued with one accord in prayer" until about 12 o'clock at night, and not a mourner was left at the close of the meeting to rise unconverted. It was estimated that between 30 and 40 professed to find peace before we left the camp ground. Conversions are occurring every few days; it is generally expected that some will be converted at each meeting. It has been observed by some of the oldest inhabitants in this place, that such a work has not been known or seen in this neighborhood for 10 or 15 years. And what my soul delights to see is, that Presbyterians, Churchmen, Episcopal and Protestant Methodists unite in this work as a common cause.

Nothing is more manifest in this instance of divine favour, than the truth of the Apostle's words, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen, &c." 1. Cor. i. 27 v. and that his "word shall not return to him void."

"It is the Lord's doings, and it is marvellous in our eyes." Blessed be the name of the Lord. O Brother Harrod how good and how precious is Jesus! I remain yours, affectionately,

HIRAM R. HARROLD.

P. S. I had nearly forgotten to notice that among the number of professed converts, there were 7 or 8 who were scholars of a Sabbath-school lately organized in this neighborhood. There are not less than 7 or 8 families in which two professed to find the Lord in each family.

H. R. H.

For the Methodist Protestant.

VIRGINIA.

Abingdon, October 18, 1833.

Dear Brother,—As there have been solicitations at home, and intimations of expectation abroad, that some account of our recent Camp-meeting would appear in the periodical; and as I know of none willing to take upon them to communicate on this matter, I have concluded to say something in relation thereto.

Peradventure, had I what is commonly called very cheering intelligence to communicate, my reluctance on the present would be less; and entreaties of the friends more warm and numerous. We are nevertheless taught by One to despise not the day of small things; nor do I conceive the meeting under consideration, the least of its kind, either in the promotion of the Redeemer's kingdom, or the cause of liberty, as

espoused by the Methodist Protestants, in this section of the country.

Previously to the commencement of the Camp-meeting we were favored for a few evenings with the labors of some of our brethren from over the Mountains; and among them our beloved bro. Coman, who, as has been his practice on all occasions, and at all places, directed his efforts in the strength of the Lord, against *bigotry, party-spirit, bickerings, &c. &c.* with, I trust, no small success; so that brethren of other names seemed to feel themselves quite at home among us. And why should they not?—Do we not all profess to serve the same God, to be children of the same Father, bound for the same home, and influenced by the same motives? Need we a better "fruit" to test the "tree" than such as it bears: and to apply it, need we a better evidence from which to conclude, that while such confessions are made, we are urged forward by party spirit, and defend in spite of all reason. and often truth, *ours* because it is *ours*, show plainly that we are strangers to the virtues signified by the profession, and use it as a specious veil under which some proselyting end may be attended with the better success. And yet it is doing God service!

Candor, supported by observation, obliges me to confess, that no efforts were more properly or seasonably directed—that they were scarcely more necessary than in this section of the work of God; and am compelled after awaiting their effects, with many of like nature at the encampment by all who spoke in public, to make a confession of a depressive nature though not out of the common order of things—*bigotry still exists!*

But, Mr. Editor,—I did not propose an essay on "brotherly love" or start to decry its opposites, truly, too prevalent in the Christian word; for were I so disposed, I know too well my incompetency to the task. But on this, as well as some other subjects, I never speak or even think without I feel my spirit stirred within, and disposed to raise my voice as a trumpet, and even my pen to bear a part, in the small contributions it makes either to the public, or my private friends on this shameful spirit among those calling themselves Christians! This, I trust, will form a sufficient apology for my long digression, (both to you and your readers,) from the object proposed in my start, to which I now return, after praying the Great Head of the church to hasten the downfall of bigotry, party-spirit, and narrowness of soul! Amen.

Thursday, 19th Sept. the day on which, by appointment, our meeting was to commence, a few of us repaired to the ground; but in consequence of the necessity of much framing and preparation, and the fewness of the people in attendance we were unable to make a beginning, publicly until candle-light, when we had a prayer meeting, accompanied with a word of exhortation. Though the number of tents (consisting only of 5) were few, and holders far from being numerous; yet there was something imposing in the scene, and truly interesting in the congregation of this evening, composed of the few who had reached the ground.

This indeed, is common in almost any grove, consecrated to the worship of the Most High: but this being a new encampment, amid lofty hills, seemed particularly so to a lowlander. In the rear, to hear and see a mountain stream issuing its low murmuring, caught by the trembling leaves of the towering trees hard by, and gently reverberated from limb to limb, through

the bounds of the consecrated spot; whilst it wound in serpentine form, its way through the cleft rocks, bearing with it the contemplative mind to some river more lively, bearing its noble steamers—and finally, the mighty sea's expanse, bounded only by the knowledge of its Creator—on whose agitated bosom the treasures of different nations, and man's best earthly comforts are transported. And over head, and all around, spread the lofty tops of stern oaks whose branches and leaves locked and interwove so affectionately, thus teaching christians to put jars and discords far away, composed a rich curtain, with an infinite variety of adjustments, to the wide spread canopy of the heavens by which alone we were sheltered: but above all, to hear awakened echoes, slumbering from all eternity. But echoes had been long awakened there—the swift steps of the bounding roe and leaping deer—the yelp of pursuing hounds—trampling of the noble steed—the shrill blast of the sportsman's horn—the red-man's yell—the thunder of cannon—the artillery's roar, and the war-hoop, may all, all have awakened sleeping echoes, and made streams respond, and hill to hill politely reciprocate; but how much more interesting those awaked by the servants of the Great I Am, raising jointly, and in simplicity their songs in honor to His name—their prayers to the throne of the Father, through the merits of our blessed Redeemer—and truth divine giving utterance to itself. These caught by the undulating air ascended in majestic flight, and descended as the strong pinioned eagle curled by the reluctant forest to let them pass—reverberated by the neighboring hills—sportively, yet solemnly echoed by the waving trees;—whilst the morn, sporting on her silvery chariot, disseminated her smiles serene upon the interesting occasion, and almost compelled every contemplative mind to exclaim in words of inspiration. "O my soul, praise the Lord, and all within me adore His holy name!!!"

The meeting was well sustained by ministerial aid, not only in number, but in the administration of the word in spirit and in power.—Brothers Comann, Percival, Thomson, Burgess, Bullard, (of Christian church,) and Shaver, were the ministers in attendance, most of whom came 200, and none less than 100 miles "to the help of the Lord against the mighty." The congregations were small, save on Sabbath, when, as is usual, there was a very large and attentive congregation: during the continuance of the meeting, the utmost order and mutual respect were observed, so that there was not even an occasion for a rebuff, which by the bye, is by no means uncommon in the history of our camp-meetings; for I have not, during the last 4 years, in which, as a preacher of the Methodist Protestant Church, I have attended those meetings known a reproof given, or seen scarcely a need of them—attributable solely to the absence of laws, and assumed authority with which they were issued; I have seen and heard them read and given out at such places, and by those feeling the power which prompted with as much authority and emphasis as a general in the field, and seldom have seen it fail too, of producing a spirit of rebellion, so natural under such circumstances, to the children of men.

The duration of our meeting was short (until Tuesday 24th,) in consequence of the coldness of the mornings and evenings. Thirteen professed pardon of their sins through Jesus.—But the greatest good of which this meeting was the means, as before intimated, was the

blow given to bigotry, &c. and this seemed to have been done by two ways. First, the constant (without, however, consultation or agreement,) testimony borne against it by all who exercised in public; and secondly, the opportunity given to all to unite on scriptural terms, which I am glad to testify, was freely embraced by individuals of more than one denomination, to I trust, the comfort and joy of us all.

After the camp-meeting, we were privileged with the labours of our brethren in town, which I hope will not be in vain in the Lord, though there are no visible signs for the present.

I cannot withhold my grateful testimonial of the great liberality of our friends and the public, in their contributions toward defraying the expense of the brethren who came to our help, which was by no means small—so great the distance, and so few friends on the road, and also to confess as a church, and individually, the many obligations we are under to some, and pray our God and their God that they be rewarded in this life four-fold, and in the life to come, with eternal happiness. But lest I should be too prolix, I will draw to a close. Yours, &c.

J. G. WHITFIELD.

For the Methodist Protestant.

NEW YORK.

Albany, October 12, 1833.

Mr. Editor,—Having from the best of motives, I trust, entered on a different scene of labour, and which affords me more leisure than formerly, I therefore break our long silence and give you some thoughts on occurring subjects of the current year, in reference to the events and prospects of the Methodist Protestant Church in this region.

Although your readers have seen but little from us, we have not been idle in the work of the Lord, and although silent, this is not to be construed into our assent to all we have seen and heard on some important subjects. Indeed we should have spoken out long since "our opinions" also in reference to the prosperity of our Zion, had we not suffered our minds to become paralyzed, first from so much having been said and written on the subject of "*An Educated Ministry*." We confess, we, who are not properly amongst that class of the ministry, would have been better pleased had those good brethren furnished a better specimen of the excellency of the kind of education to which our attention has been called.

Mr. Editor, we do not wish to be understood that we, who are not of the Literatti are in the least hostile to the proper classes of studies now in progress to aid those students whose souls have been previously converted to God, that they may become workmen, whose praise shall be in all the churches. On the contrary, we would facilitate these by all laudable means.—These truly become the age in which we live, and especially the present progressive state of science, morality and religion. Indeed, Sir, we would, were it possible, call back our juvenile years with pleasure, that we also might participate in the effort of rising to the pinnacle of Biblical learning and philosophy, properly so called. But our objection, if any, is to the manner in which this subject has been brought before the Church. *The manner*, we say, has done us some injury by paralyzing the efforts, of the less educated, and causing them to believe that their services, although rendered in much sincerity and affection, were either not required, or not

appreciated. We say, that in consequence of this, the hearts of some were discouraged.

We do not believe that those who have thus written, intended this issue, but it could not have been difficult for them to have foreseen it, were they as well versed in the philosophy of the human mind, as they were zealous in the promotion of *Clerical Literature*.

We have also something to say in reference to the spirit in which some of our brethren have written on their proposed amendments to our Church Constitution and Discipline, even some of those too who were present at their adoption. What frightful images have not some of these conjured up in their imaginations? We are thankful to God, that we believe all these spectres are mere romance, without the semblance of reality in fact.

It has been our lot to live and labour amongst the inhabitants of the State of New York, and those of the more Eastern and Northern States, and although we confess that many of these are neither better educated nor more pious than they ought to be; yet we do know there are very many as pious and well educated as those in some other latitudes. Indeed we have had some strong indications that some brethren of milder latitudes have not *thought more of us than we deserved*. Believing character in the main (and not talents exclusively) to be the general estimate of the more worthy part of the community, many of us have been silent.

But Sir, I have the pleasure of informing you, your patrons, and other readers, that we have determined to come out of our past apathy—and we think that our Conference will shortly arise and shake herself from every hindrance to her prosperity.

Some valuable improvements to accelerate us in our onward course, we expect from the ensuing General Conference. At the same time, we would express our gratitude to the Great Head of the Church, that we have thus far been greatly blessed and prospered. We are happy to report that peace reigns in our ministry—nor do we wish to know any difficulties amongst them, whether stationed or unstationed.

We hope sincerely, that the electoral colleges will select such brethren to represent the interests of the Church in General Conference as they believe best qualified to promote the lasting peace and prosperity of the Church of Christ. We believe *much improvement is needed* in defining with more precision, the *duties, powers and responsibilities of the Trustees, Stewards, Superintendents and Presidents*; and we hope that the necessary energy will be furnished to each branch of the machinery, *and also an operative power to move on the whole*.

All this we think can be accomplished, and we expect will take effect without either the fear of earthquakes—the falling of stars, or the noise of seven-fold thunder. "United we shall stand" amid surrounding foes—nor shall we ever fall except we commit suicide.

We would, in the name of many, exhort brethren every where, to meet and render promptly the most cheerful sacrifices. Our cause was commenced, and it must be prosecuted in the spirit of sacrifice. He that is not ready and willing to make it, we aver "*is not worthy*" of it. A religion that cost nothing, what would it be in a world like this?

I now proceed to furnish some items of intelligence in reference to our present state and prospects. Having travelled some hundreds of miles through the District, in much weakness

and bodily affliction to help forward the good cause of Christ—I can truly say, the Lord has helped his servant. In the course of my official labours I have attended a number of quarterly meetings, protracted meetings, grove meetings, and camp meetings, in all of which the Master was present.

There was character and good order in all—and they have produced a fine effect upon those who attended.

In the western part of our District, owing to the minister who was appointed to serve them taking an *unstationed* relation, and afterwards a dismissal; the brethren became discouraged. I visited them and laboured amongst them for a season, and found that my visit and labour were not in vain in the Lord, for the Lord is with them, and they have since moved forward in his holy service.

Albany, (a valuable station) had suffered much from the defection of the preacher who had been appointed in that charge, and although this is the second time they have been seriously injured from the want of a suitable minister, yet to the praise of our brethren of this station they remain a united people, and are now looking forward for better days.

Ballston circuit has also suffered from the want of stability in the preacher who was appointed to labour with them. But notwithstanding all this, the circuit has prospered. In Malta they have erected a neat, yea, a beautiful church; and more, it is finished: and what is still better, the Lord was in this holy temple at its dedication.—To witness which, a very numerous concourse assembled, amongst which was a suitable proportion of ministerial attendance.

We received a minister from the Methodist Episcopal into the Methodist Protestant Church; one who was of many years excellent standing, and who had travelled long and extensively to preach the glorious gospel of Christ.

Five Camp-meetings have been held on this district the past year; the first on Bergen Point, not far from the city of New York, which was well attended by ministers and people, the latter of whom in the main, departed themselves in a proper manner.

A most delightful spirit was manifest amongst the worshippers throughout the whole meeting, and as was to have been expected, much good was the result.

The second was held at Monticello, Sullivan county.—This meeting was continued over the Sabbath, and was attended by several thousand persons. The whole encampment was highly honourable to the projectors; the best order prevailed throughout.—Many of the Methodist Episcopal brethren attended and laboured with us to effect; also many of our Presbyterian brethren rendered us their aid. All seemed delighted with this season of mercy and grace; while the fame thereof went forth far and wide, opening wide, and we trust, effectual doors for the spread of scriptural holiness. We closed the labours of this meeting in the elegant Presbyterian church in the village of Monticello. Brother Piercy preached to a highly respectable congregation, amongst which were a number of ministers of different denominations.

The third was held near the villages of Peaks-kill and Annsville, on one of those high hills which present themselves with such majesty to the eye of the traveller, while passing what is called the Highlands, on his way up the North river.

Truly this meeting reminded me of those who went up into the mountain to worship in the days of our Immanuel.

The meeting was signally owned of God, and of course was highly profitable to the worshippers.—It held from Tuesday until the following Monday. Large and attentive congregations were in attendance. The gospel was preached in the power and demonstration of the Spirit; and if I may be permitted, I would say that great praise is due to our brethren in the ministry for their unceasing labours to promote the objects in view in holding the same: viz: the glory of God and the salvation of human souls. Also much credit is due to our brethren of the membership—to our friends of all denominations for their labour of love; and to the citizens of the neighbourhood for their kind reception and generous assistance, as well as hospitality towards us, a young communion.

Such was the divine power displayed on Sabbath evening, that there was no preaching attempted. The prayer-meetings engrossed the attention of all the devout, until about 3 o'clock on the next morning.

The people were assembled at the stand. A love-feast was held; and the mighty power of grace descended. About sunrise the congregation formed around the camp, and after singing one of the beautiful songs of Zion, the preachers and people took an affectionate farewell of each other. The scene was deeply affecting.—They were indeed loath to separate. A few formed a circle, singing the praises of God—His power descended.—About forty, perhaps more, professed to receive the evidence of their acceptance with God, beside the renewal of those whose faith had wavered, while the fathers and mothers in Israel were strengthened with might in the inner man.

The fourth was held in the vicinity of Lake George, in the midst of the mountains, and on the summit of one of the hills, but in a very pleasant place.—This being the first Camp-meeting of our church in this neighbourhood. This also embraced a Sabbath in its progress—on which day especially the congregation was large.

Owing to the temperance cause being successful in this section, we had not the mortification of seeing an individual under the influence of the intoxicating draught. Amongst others who attended this meeting, was the late governor Pitcher, with a number of his friends, who expressed their deep interest in the prosperity of this meeting, and also the pleasure they had derived from witnessing the good order and harmony which obtained.

They had but recently become acquainted with the genius of our church government, and finding it to be in consonance with those principles which ennoble man and accord with the word of God: they bid us God speed, in the name of the Lord. Being religious in their character, they were very desirous that we should visit them and preach in their church at Sandy Hill.

At the beginning of this meeting we were apprehensive that we should be deficient in ministerial help, but the Lord liberally supplied our wants by inducing several of our brethren to come to our assistance. *Some came from the State of Vermont to aid us on this occasion*—they have our warmest thanks for their kindness, and we believe the Lord renewed them in their souls for their labour of love; for it was timely and highly useful; such sacrifices must be doubly acceptable in the sight of God, and their exam-

ple should be followed by us all so far as is practicable. We repeat, *the Methodist Protestant Church has been founded in sacrifice*—this spirit is interwoven with its principles—with its requisitions, and with all the movements of its active founders.—And we are prepared to say, that *no man* is worthy of its membership or its ministry, who has not the spirit of sacrifice. This was the spirit of our Divine Redeemer, and has actuated all his true followers down to the present period.—Where this spirit is wanting, we need not be surprised that leanness prevails.

O that the Great Head of the church would inspire every minister and member of our church with the full amount required of each.—Then indeed should the salvation of God be seen coming out of every part of our Zion.—Then would the world say, "see how these people love the souls of their fellow men—we will go with them, for truly God is with them."

I need not tell you that this meeting opened the way for the enlargement of our borders in this region.—All we want, is more ministers filled with the Holy Ghost, to go forward in the name and work of their Divine Master, and correspondent disposition in all our people, and we should witness the conversions of tens of thousands.

One circumstance pleased me much; it was that of an itinerant preacher of the M. E. Church taking his seat in the stand, and some of them engaging heartily in the work with us. Some of our Baptist brethren also preached for and laboured with us.

Our fifth was held at Rockland, on Rockland circuit, under the superintendence of brother Piercy. I had not the pleasure of being present, but learn that this was not designed as a Camp, but a protracted meeting. It was well attended, and crowned with much success, under the blessing of God. I regretted to be informed that there was a lack for a suitable number of preachers on this occasion. But thanks be to the Lord, He became the helper of those in attendance. The fruits of this meeting are genuine, and said to be numerous for the occasion and circumstances.

The good work of convicting, converting, and renewing grace was communicated through the neighbourhood, and my informant adds, that a number joined our church.

Thus I have given you a brief view of our district operations up to this period, and now close by stating it as my opinion, that should we be favored of the Lord through the approaching winter, as present prospects justify that we shall be able to present a report to our next conference that will be cheering to the hearts of our brethren at home and abroad.

The little but intrepid band at Williamsburg have reared them a neat chapel for divine worship, which was dedicated a few Sabbaths since; brothers West, Pearson, and myself were in attendance during the day. It was opened with a love-feast; the dedication sermon was delivered at half-past 10, and other sermons through the day. A good collection was obtained during the services to aid those worthy brethren.—The house was filled—the Lord was in the midst, and the hearts of those interested in the erection were made glad in the Lord.—They are a sound and whole hearted people. May the Lord abundantly prosper and multiply them!

I am happy to say, that our brethren in the City of New York, have happily awoke to a sense of their duty and privileges, and appear

determined not to be carried away with every wind that blows, but to be of one heart and of one mind, and to serve the Lord with uprightness of soul. While they prosecute this determination, they need not fear of success. Sullivan and Broom street churches are doing well; their congregations are on the increase, and their best hopes, I trust, will be realized.

Yours, &c. GEORGE THOMAS,
President N. Y. Conference District, M. P. C.

P. S. The next Annual Conference for the New York District, will convene in Albany, on the first Wednesday in April next, 1834. It will be borne in mind, that each circuit and station have the right to send up one unstationed minister, for the purpose of forming the electoral college. Also each superintendent is expected to bring with him the number of members of the church within his circuit or station.

G. THOMAS.

* * Our ministers and others, North and East of Albany, wishing to procure our publications, such as Dr. Clarke's Commentary on the New Testament, Drs. Mosheim, Coote and Gleigg's History of the Church, Dr. Prideaux's Connexion of Sacred and Profane History, Hymn Books, Disciplines, &c. &c. can be supplied on application to Christopher Hepenstall, Esq. 22 State street, Albany. G. T.

From the Methodist Correspondent.

Our late Conference was the most interesting, and cheering, of any conference we have had since our existence as a separate religious community? The preachers had liberty in dispensing the word of life; their efforts during the conference, were sanctified to the conviction and conversion of sinners. A considerable number profess to have obtained religion on the occasion.

Three years had elapsed since the conference met in Cincinnati; the church there was much pleased, and encouraged, at the improvement it made in the interval. One trait in the transactions of the conference, gave great satisfaction to the spectators, viz: the particular respects that was paid to the character of its ministerial members. To this subject the conference is giving an increased attention. A clergyman of another order, who had been present in conference for several days, alluding to this trait, and to the frankness that characterized its deliberations in general, added, "There is no danger of the success of that body of men;—it must rise."

In consequence of the increase of the work, it became necessary to divide the District. The Scioto and Sandusky rivers are the line. West is the Ohio District, and East is the Pittsburgh. The Eastern division is the most numerous and had it in their power to have retained the greatest portion of ministerial strength; but they acted with that spirit of liberality, which has given satisfaction to their brethren of the western district.

There were two ministers and two laymen from those circuits in the north eastern part of this state, who united with the church in the past year, present at the conference. They professed to be pleased with their new alliance, and said they found us in a better condition than they had anticipated. These ministers and delegates were respected by the conference. Judging from this sample, we will have no cause to regret our association with these northern brethren; but hope we will prove a blessing to them, and they to us.

On the whole, we have certainly great cause of gratitude to Him who superintends the destinies of man, for the religious comfort and prosperity He has imparted to our infant Zion. When, to follow our principles, we were compelled to leave the Old-fellow-Ship and to cast ourselves upon the ocean of uncertainty, we viewed our success as entirely problematical.—The manner in which scores abandoned their friends, and sacrificed their principles at the shrine of interest, led us to doubt whether there were integrity enough in our species, to sustain any cause, which depended on the exercise of that virtue. Thus distrusting the arm of flesh, our main reliance was in the overruling Providence of God. Taking this into the account, we were well assured, that "The race would not be to the swift, nor the battle to the strong;" that when the Most High designed to raise up a nation, or a community, it would be done; and the very "wrath of man" should be made to minister to this purpose, under His supervision. Influenced by this opinion, we determined to follow our principles through evil as well as good report, leaving the issue to Him who does all things well; and if we failed of success, we could console ourselves with the reflection of having acted honestly, and with an intention to do right. At this period of our progress we are well satisfied of the will of Providence to raise up another church, in some way to promote His glory, and further His designs; for the reflecting mind must see, that God has placed us, in the most favorable situation, possible, for final success. He has situated us at an equal remove from vitiating prosperity, and chilling adversity. Had he granted us the former, we should, no doubt, have become proud and arrogant—s forfeited the public confidence, and ultimately have sunk into merited disgrace; had he afflicted us with the latter, we would have become weary and faint in our minds, and finally have abandoned our enterprise. We have, now, no reason to be vain of our prosperity, neither have we any to despair of success. We are in this situation precisely, with piety, virtue, and industry, nothing can prevent our advancement, without these we must, and ought to go to the shades. When men are thus conditioned, that their very being is suspended on their piety and industry, they, certainly, have stronger motives for the exhibition of these virtues, than they could in any other situation. These virtues when exhibited secure the public confidence, and the public confidence will ensure success.

The history of the church shews us, that public opinion can raise the weakest, and that it is mighty to the pulling down the strongest ecclesiastical establishments that can be organized by the ambition and art of man.—The Methodist Episcopal Church had been in existence in the United States of America more than fifteen years before they had as many church members as we have now; so that if their argument, of numbers, proves any thing, it proves that we are nearer right than they, because under similar circumstances our increase has far exceeded theirs. But the fact is numbers proves nothing, or they would prove Papacy or Paganism to be correct. Let it then be our study in future, to recommend ourselves, not by our numbers, but by our piety and zeal.

We wish the reader to notice the attendance of the lay delegates at the conference. The list of members of conference, accompanying this No. of the Correspondent, gives none but the names marked present. When we were

contending, in the M. E. Church, for lay representation, it was strongly argued against the expediency of the measure, that laymen could not be induced to attend the sittings of the conference. That theory is now proven to be false from actual practice. The list above shews that laymen do attend better than ministers; and we believe they mostly bear their own expenses, and do it cheerfully.

The delegate from Illinois was in attendance over 400 miles. Their preacher, Daniel Payton, had fallen from the wall of Zion, during the year, of epidemic cholera;—he appeared before the stationing committee to present his request; but the committee did not feel at liberty to command any minister to so distant a station, without first gaining his consent. The delegate was therefore requested by the committee, to agree with some one or more, after which they would appoint them to Illinois. After an absence of about half an hour, the delegate returned to the room of the committee with four enterprising young men, who had volunteered for the far off west, viz: Israel Thrap, Geo. W. Brown, John Ross, and W. W. Arnett. The scene was affecting, and it evinces there is a spirit of enterprise amongst us, which augurs well. All were sent but Thrap, who could not be spared from this part of our work.

ECCLESIASTICAL.

For the Methodist Protestant.

HOW TO HARMONIZE THE BODY.—No. 2.*

Mr. Editor,—When I first wrote on this subject, I had not the most distant idea of renewing it; but after-thought has induced me to resume my pen, if haply I may be the instrument, in the hands of God, of stirring up some to an engagedness in prayer for this end, who (though I hope their number is small) may, perhaps, be indifferent with respect to it.

How to harmonize the body? My thoughts were first called to the contemplation of this subject by reading the remarks of "Bartimeus" on page 170 of the present volume. I then regarded it as a matter of great importance, and am still of the same mind. I shall, therefore, offer a few thoughts upon the importance of this subject, which will occupy the present communication.

First. It is important, inasmuch as the design of the Gospel will be thereby preserved.—When the angel had announced the Saviour's birth to the swains of Bethlehem, (a peaceful order of people, having charge of a mild and innocent animal,) suddenly there was with the angel a multitude of the heavenly host, (among whom there was not a discordant voice,) praising God, and saying "Glory to God in the highest, and on earth peace, goodwill towards men." The Gospel is a message of peace. Sin has deranged the whole world, and scattered discord and death in the family of man. Christ came to destroy the work of the devil, to correct disorder and restore the afflicted and tempest-tossed children of Adam to harmony and peace. The Church, which is His family, should be an orderly, well regulated family—a family in which discord should never enter—schism should never be found. A family in which love is the only law, should be all harmony. As professing Christians, do we not belong to that family?—

* Your subscribers will please mark the former communication in No. 36, page 284, on this subject, No 1.

and are we not a branch of the one vine?—a member of the one body? Methodist Protestant Christians, does it not behove us more than others to be of "one mind," to "live in peace?" How can we otherwise know that we are of the fold of Christ, except by this one mark—that we love one another. Now when love is unity, and united together in Christ Jesus, we need fear no evil.

Second. It is important, inasmuch as the object of "reform" will be thereby obtained. What is our object as Reformers? Is it not to preserve whatever is good in the Methodist Episcopal economy, and, abjuring her errors, combine it with whatever is excellent besides? Is it not to pull down all lordship in the church, and act out this pure principle, "all ye are brethren?" How then shall we secure this object? Not by envy and strife, for "where envying and strife is, there is confusion and every evil work." If our object was to gain supremacy over one another, we might then quarrel, as do others; and like gladiators contend for the mastery, at one another's expense. But one is our master, even Christ, and all we are brethren, and our object is to live and be governed as brethren. It is not with us who shall be greatest; but how shall we secure the greatest good? The answer then is plain, simple, easily understood. By light and love, by mutual forbearance and concessions. One drop of oil is better than an ounce of vinegar. Let all our ecclesiastical writers discuss subjects calmly, patiently and lovingly:—there is enough good sense and christian fortitude in our community to appreciate the truth and follow it.—Harmony in the body will advance the cause of truth and reform.

Third. It is important, inasmuch as we shall thereby advance our growth in grace, and win more souls to Christ.—This is very important, and is true both with respect to the ministry and membership. Let the ministry be engaged in disputings about which shall be greatest, (and this is, by the by, the chief bone of contention among men,) and their souls will be in all their ministrations, and he that comes to hear of Jesus, will go away unsatisfied—the name he heard, the substance was not there.—The effect of such disputations upon Camp-meetings—quarterly, protracted and other extraordinary meetings, is most lamentable.—Many have felt and deplored it.—The people catch the contagion, it spreads wider and wider, the world learn it, and thereby a stumbling-block is thrown in the way of inquirers, and the hands of infidels are strengthened: so that the ways of God are blasphemed. On the contrary let light and love obtain; let harmony prevail in the body, and every word spoken to edification, and the sacred thrill of holy affection will run through the hearts of all; every nerve will feel the invigorating influence, and the weakest christian shall delight as a giant to run the race. Then shall they go not only from strength to strength, but also from glory to glory, still every one of them in Zion appear before God. "Let brotherly love continue," and the blessings will not stop here. We shall win souls to Christ—not to a party, but to Christ. Others seeing our good works, will glorify our father which is in heaven, and the flame of love will kindle an inextinguishable fire on the altar of many a heart, which would otherwise remain as cold as the arctic snows. Brethren of the Methodist Protestant Church, do you love Jesus? do you love one another? do you love souls?—then live in peace; be of one mind, and the God of love and of peace shall be with you.

How to harmonize the body—how important to know. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more." Psalm 133.

Yours, &c. AMICUS HARMONIE.

For the Methodist Protestant.

Brother Harrod,—I inclose a few strictures which were, at my request, copied by a friend who had previously prepared them for the satisfaction of another individual; if you think them suitable, I would thank you to give them an insertion in the Methodist Protestant.

Yours, &c. H. R. H.

I believe it to be the duty of every one to devote themselves *entirely* and *unreservedly* to the service of God; and that no one is truly a Christian, who does not, with his master, make it his meat and drink, to do the will of him that sent him; that is, he prefers the service of Christ to his chief pleasure.

I believe it to be the duty of the Christian "to walk with God;" having a constant sense of his presence, and a constant reliance upon his grace for direction and support—to acknowledge the Lord in all our ways, and to have a special reference to the will of the Lord, in every thing we propose to do, either for our pleasure or profit.

I believe it to be the duty of the Christian, to remember that we are sinners by nature at all times in the sight of God; and justly exposed to punishment but for the love the Lord has to us;—that for the Lord's sake we are pardoned and accepted of God; in whom we should "delight" ourselves with fear, and rejoice with trembling.

It seems to be an almost fatal mistake, that there is so generally, only a partial surrender of themselves by professing Christians. Our heart is the first thing, with our affections and the powers of our minds;* and we are not to reserve our substance, our time, or our exertions of mind and body, that we may obtain the reward, to the glory of God. And this is necessary in order to be a living sacrifice.

The evidence of a good hope is in this—that we "always delight in God," in opposition to the hypocrite who will not, for we find more pleasure in the real and known service of God, than in any thing else; and therefore it is a willing sacrifice to give up every thing for God.

The promise of the Lord is, that he will abide with us, and we have reason and need to be looking for the Comforter to guide us into all truth, who will give us ability to worship God aright, and take of the love and holiness of Christ, and shew them unto us for our perfection.

The above was written in compliance with the request of a friend who wished me, as we had talked considerably of Christian duty, while enjoying each others company, as Christians, to give some of my thoughts on that subject on

* Including the exercise of memory, recollection, meditation, reason, and various intellectual qualities. S.

paper. The idea at once struck me, it would be to my own advantage to meditate on the subject, though I should not produce any thing more than a few scriptural statements. I hope my dear brother, as you have wished it for publication, your prayers will ascend to the God of grace to bless the simple truth with the power of his spirit to the hearts of those who may read it. If it should prove a memento or a hint to any who are living unfaithfully and unworthily, may the God of mercy convict them of the truth and enable them to see what is required of them. The Lord never would accept an imperfect sacrifice, it must be without spot or blemish; and no Christian need ever expect to have his peace flow as a river, or to live to the glory of God, who does not give himself a living sacrifice to God, and consider all things as loss, for the excellency of the knowledge of Christ Jesus my Lord.—I have thought the duty of the minister here was neglected: do they generally declare the whole counsel of God on this subject. A sinner, when under deep conviction, holds those things of the least importance which, if not given up then, will afterward engross most of his attention, but if he has never been taught that he is to let go the world entirely, and to dedicate himself and the all he possesses, in order to be accepted, the work is done imperfectly. I think perhaps the unregenerate man would not love the gospel any more to hear this, but I think being converted he would, and be more likely to do his duty as a Christian, and enjoy his holy privileges. S.

For the Methodist Protestant.

AN IMPORTANT QUESTION.

Mr. Editor,—A few days since I had occasion to visit a section of country somewhat remote from this.—I stopped at the house of one of our intelligent and worthy member's; after the usual salutations of friendship were interchanged, and we had partaken of some refreshment, an intelligent lady, on a visit to the family, introduced the subject of reform—as rather Methodist Protestantism as a topic of conversation. After some remarks on the subject, she very significantly inquired "Why the cause of reform did not prosper in this (alluding to the neighborhood where she resided) as well as elsewhere?" Now sir, this question had been asked me frequently in view of other places, but never struck me so forcibly as then. It instantly occurred to me, that while travelling through different parts of the country, the same question had been proposed by friends and foes to our infant community: the former evidently actuated by feelings of deep interest for our success and prosperity; the latter asking it rather tauntingly, and with a view to make an unfavourable impression on the minds of those present. That the question is an important one no one will deny—that it is every way worthy of notice all will admit. But can satisfactory reasons be assigned for our apparent failure in some places? We think they may; and with your permission will present them. We commence with

The want of correct information in view of our principles and institutions.—It is almost incredible the amount of ignorance prevailing in many neighbourhoods in view of our operations and principles as a distinctive community of Christians. There is not perhaps a city—village—town—or section of country throughout these United States, where we are altogether unknown: but then the knowledge the people have of us and our principles as a sect, has very

often come from sources the most questionable; and withal, presented to them intentionally and radically wrong.—We have been accused with believing and teaching doctrines contrary to those advanced and supported by the venerable Wesley—of being congregational in our views of church government—that we have no class meetings, and a thousand other idle and false rumours have been set afloat by our opponents, whose interest it is to keep the people in ignorance, that they may fasten the chains of ecclesiastical despotism more firmly, and bind the people to their chariot wheels; which, Jehu like, they drive furiously. Now, while the public mind remains disabused and uninformed in view of our plan of operations and our principles—we must of necessity exert but a small degree of influence in those neighbourhoods. "Knowledge is power:" so is ignorance in the hands of designing and aspiring men; and never will the deep laid schemes of priestly despotism be unmasked and overthrown, till knowledge shall take the place of ignorance. This is not the work of a day, for while "facts are stubborn things," so are falsehoods when persisted in. It behoves us therefore, to use every possible means and effort to place before the community such information as may tend to give permanency and influence to our operations. It rests upon our ministers and members with all the weight of a moral obligation, to be prompt, faithful, and persevering in spreading the knowledge of our principles and institutions over those sections of the country where the providence of God may cast their lot. At the same time it is indispensably necessary to regard time, place, and circumstances, in making these developments.—The neglect of these things has very often made an unfavourable impression at the very onset of our operations—and first impressions are always the strongest. Let every minister and every member of our fellowship, male and female—the aged—middle aged and young, consider themselves identified with, and specially called to contribute to its furtherance and success, by personal and indefatigable exertions. Let each individually acquaint themselves with our Constitution and Discipline—with the state and condition of our church within the bounds of the several conferences, and so far as practicable impart this information to others. Thus will the mouths of gainsayers be stopped, and through the instrumentality of his faithful sons and daughters, our infant Zion will be conducted to a step of prosperity beyond our most sanguine hopes. It is wrong to manifest a degree of apathy on this subject, such as is too often to be observed. Every person who weighs properly the subject of religion, must of necessity give the preference to some one form:—charity teaches us to think favourably of other forms, and to suppose other minds may be best improved by them:—yet every honest and candid man has reasons satisfactory to his own mind for making a choice among different forms of worship and modes of government—for selecting some one as best adapted to his own improvement, and most agreeable to what he has learned of Christ. Candour will, it is true, induce him to acknowledge that the form which he thinks is best, is not without its defects—that it might be better. He that labours to impress others that with him it is altogether immaterial what he or they believe or embrace, gives the very best testimony of his own incompetency as a witness for the truth.—A time-server is a man of no party—a man of no party is a man of no principle—a man of no principle is

not to be trusted. Such men were found in the multitude who one day honoured Christ as a God; and at another time execrated him as a devil—such will support any man—any community—any measure for their own interest's sake: but whenever they are to be losers by exposing the cause of others, they will be "found wanting" in firmness and moral honesty. As our failure in many places is owing to the want of information in view of our cause—let each member be ready to sacrifice something for the general good; let our papers and our Constitution and Discipline have a conspicuous place in our houses; let us loan and bestow them to those that we know are willing to examine them—they will speak for themselves—we need not be ashamed of them, or be fearful of the consequences. I shall hereafter attempt to show, that if it be not ignorance that influences many to oppose us, their hatred is to be attributed to another and far more criminal reason.

VERITAS.

TRIALS PRODUCTIVE OF GOOD.

I remember, says Mr. Whitfield, some years ago, when I was at Shields, I went into a glass-house; and standing very attentive, I saw several masses of burning glass, of various forms.—The workman took a piece of glass and put it into one furnace, then he put it into a third. I said to him, "Why do you put this through so many fires?" He answered, "O, sir, the first was not hot enough, nor the second, and, therefore, we put it into a third, and that will make it transparent." This furnished Mr. W. with a useful hint that we must be tried, and exercised, with many fires, until our dross be purged away, and we are made fit for the owner's use.

HOW TO FIND OPPORTUNITIES FOR DOING GOOD.

Many persons, and among them some appear truly pious, lose almost every present opportunity to do good, by waiting for better. They feel some promptings both of conscience and benevolent desire to improve an opportunity that presents itself; still they see difficulties in the way and fancy that they descry rising in the distant horizon a brighter prospect of usefulness. But as this prospect approaches, it gathers darker shades; and is suffered to pass on and leave room for another, that looms up, mantled by bright promise and more unfailing certainty. Thus the delusion goes on, till every present opportunity for doing good is bartered for delusive prospects. Now the great secret of doing good is told in a few words: Seize every opportunity as it comes to hand, make the most of it, and never exchange it for the uncertainty of a future prospect.

OBITUARY.

For the Methodist Protestant.

Mr. Editor,—Please insert the subjoined obituary in the Protestant.—It is not with a view of producing false impressions that it is written, nor of offering undue praise as a tribute of esteem for the memory of a departed friend: no, she desired it not in life; and now, while enraptured by the songs of the redeemed on high, she heeds not the sincerest adulation of mortals.

Yours, &c.

LEWIS F. COSBY.

Norfolk, Va. Oct. 16, 1833.

MRS. SUSAN WESTWOOD, consort of Rev. John S. Westwood, of Hampton Va. experienced a change of heart in 1813, and joined the Methodist Episcopal Church; within whose pale she enjoyed the smiles of approving heaven for fourteen years.

Unfortunately, in 1827, she ruptured a blood vessel, which was succeeded by affliction and disease, preying on her system with but slight intermissions, for the space of six years and three months. Her submission to divine providence was marked by an undeviating course of filial love to God, and obedience to his commandments.

In December, 1827, a period already noted, because of its importance in the history of Zion, sister Westwood, together with her husband and others, seceded from the Methodist Episcopal Church in Hampton, and was permitted to see the triumph of reform in the permanent establishment of the Methodist Protestant Church, of which she was an ornament, and from which she was transmitted to the church triumphant.

Years of extreme suffering had fully admonished her that she was rapidly moving on the mighty wave of time to an eternal state; but, as though it were the more speedily to terminate her afflictions, she was attacked with the bilious fever on the 15th of September, and, on Sunday, the 13th instant, a few minutes before 3 o'clock, P. M. she fell asleep in death, aged about 62 years.

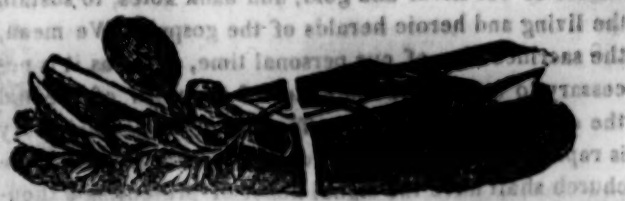
Scarcely has an instance occurred in which the dying scene of a christian was characterized by more calmness and deliberation, than was exemplified by the subject of this notice. When she was stricken by death, the circumstances, feelings, and present and eternal welfare of her family, white and coloured, was the subject of deliberate conversation.

On Saturday morning early, she requested her husband, whose unremitted and affectionate attention she had ever experienced, to send for the Rev. Richard Giliam, that he might engage with her in religious exercises, to whom, as to others, she expressed her entire willingness to be "absent from the body and be present with the Lord."

Blessed with a pacific spirit—meek and unassuming manners, she sought not the applause of mankind, but to do them good by administering to their wants, was her constant concern. Long will the pious herald of the cross, with many others, cherish the remembrance of the undisguised benevolence of her heart. When weary and fatigued, how often have many been comforted by a warm reception, while she, tho' afflicted, would cheerfully provide for them the comforts of life. As long as memory is dear, he who pens this sketch will not cease to chide its influence; but, while bringing into view the events of past life, his reflections should be interrupted by a voice from the tomb—O gratitude! where is this thy blush!

No doubt her dying language will long be remembered by her family, and oh! that her last words to her children, especially, may induce them all to embrace the religion of Jesus, which gave her comfort in life, and in death, "quietness and assurance forever."

In compliance with her request, the funeral services were performed by brother Giliam, and her remains interred near Hampton, to rest in quietude until revived and raised by the Judge eternal!



BALTIMORE:

FRIDAY, NOVEMBER 1, 1833.

METHODIST CONFERENCE IN MANCHESTER, ENG.

We have received our monthly files of European Magazines, amongst others the Wesleyan Methodist Magazine, for Sept. last. By which we learn the 90th Conference commenced July 31, and ended on the 12th of August. Richard Treffry, was chosen President, and Edmond Grindrod, Secretary.

About 400 preachers attended. The increase in Great Britain was 22898—Ireland, 1504—Foreign Missions, 1937. Thirty-six preachers died during the previous Conference year!

Resolutions passed that Tablets be erected in the City Road Chappell, to the memory of Joseph Benson, Dr. Adam Clarke, and Richard Watson, similar to those of Messrs. Wesley, Fletcher, and Dr. Coke—also recommending a better observance of the Sabbath.

Also, for the better education of junior preachers.—On which subject a very large committee was announced. Also, on week day schools in connexion with their societies.

We find more visiting from circuit to circuit, in the Conference this year, than we have ever before seen.—Upwards of 136 of the preachers, by appointment of the Conference, exchange with each other their Sabbath appointments every four, five, or six weeks.

For ourselves, we wish most sincerely, that early arrangements may be made by each Annual Conference for a similar exchange of service throughout our circuits and stations, believing it would minister greatly to the edification both of the church and the preachers.

Indeed, we should resemble a great missionary operation as far as is practicable. The world, we reiterate, is to be evangelized by missions and missionary efforts. We see no other way to accomplish it. It comports best with the genius of the Gospel of Christ.

The more of this spirit shall be found in any Conference, the more will it flourish. Look at our own Conferences for living examples in proof of this fact.

Missions and missionaries will take the world. God of missions speed the good work!

There must be a working from home as well as at home. The Wesleyan Missions are numerous, and they are full of promise in Asia, Ceylon, South Sea, South and West Africa, West Indies, and North America. They are putting forth their best efforts to encircle the Globe—shall we not soon make provision to meet them half way?

Confidence in our church, and in all its institutions, will greatly increase our prosperity. We have already outstripped every other for the time of our existence.—Having received more members in three years, than the Methodist Episcopal Church had in twenty years, from the time of her commencement.

Shall a free Church, legislating for herself, not succeed gloriously beyond that of a clerical despotism?

Brethren and friends, act like those who have strong confidence. Our cause is worthy of our best efforts.—Let the spirit of individual sacrifice become common throughout our entire ministry and membership. We mean personal sacrifice of time and talents, of home and friends if it be needful, in the ministry, and personal sacrifice in our membership. We mean a willing sur-

render of our silver and gold, and bank notes, to sustain the living and heroic heralds of the gospel. We mean, the sacrifice also of our personal time, so far as it is necessary to wait, on the ministry of the word of life, and the other means of grace. The day of Millennial Glory is rapidly dawning on the world. Which branch of the church shall have the signal honor of presenting a thousand converts in a day?

Shall we not make an effort to consecrate a day in preparation and view of this, in our church?

What could not be accomplished even in only one of our conferences, by common consent and the Divine blessing, were every professor, minister and member, to dedicate *one particular day* of usual secular labour to calling upon God in mighty prayer, for the descent of the Holy Ghost. We cannot rest until we see the salvation of our God going forward more gloriously in our Zion.

As a watchman on the outposts of Zion, we say to the ministers at her thousand altars, that there are general intimations of unparalleled prosperity. Let every genuine disciple of Christ, be at his and her post. The sanctuary is the spiritual home of the Christian on earth. Let us demonstrate to each other that we love our home—and never be absent when its doors are open for worship, except we are confined by sickness or some other unavoidable circumstance. Then indeed we shall be owned, acknowledged and prospered by the Great Head of the Church.

We have the pleasure of informing our brethren abroad, that in Baltimore our cause and prospects are improving.

When the thirty-three ministers and members were expelled, we had not a house of worship of any kind, and were obliged to solicit a place wherein to offer our Sabbath sacrifices of prayer and praise, and to preach and hear the word of life.

The expulsions of the thirty-three occurred five years ago. Since which period we have purchased St. Johns Church, a large and beautiful building and finished in the best style, in a central part of the City. We have also purchased a Church in Pitt-street, Old Town, in the Eastern part of the City, and we have just completed a small and neat house, which was dedicated to the service and worship of Almighty God, on Sabbath week—and what is best of all, a considerable revival commenced almost immediately on its being opened, and which is in a fine state of progress.

Several most satisfactory conversions have taken place within a few days, and there is the promise of much good being done in the name of the Lord.

We find from the minutes of the British Wesleyan Methodists, that they have received twenty-five preachers into their entire travelling connexion, for the present Conference year—this is an unusual number for them. It will be seen by the minutes of the Ohio Annual Conference of the Methodist Protestant Church, that this Conference has received *twenty-five preachers; and] more, have promptly employed the whole;* and we also observe, that there are places yet unsupplied!!

Brethren and friends, let us move forward in the spirit of the Gospel, and in the liberty wherewith Christ has made us free, and we shall become a mighty people in this nation. May our personal humility and piety increase with our prosperity! Stumbling blocks must be removed out of the Church. No Achans should be permitted in any part of our Zion. The toleration of these in the church, is always a curse to the people of God.—Have we not already suffered from this cause! Let the church in every place see well to this matter.

No office, either in church or state—no standing in political or ecclesiastical life—no connexion, however near and dear, should prevent the church from doing its duty, when it finds that immorality is apparent in any

member. Its duty is plainly pointed out, viz: Tell the person his fault—his sin—If he repent and reform not—tell it to the church, and if incorrigible, let the knife of excision be placed to the member of the body that the latter fall not into a state of disease, putrefaction and death. This is no time for countenancing evil of any kind amongst the people of God. At the same time, let all reproof and excommunication be done alone from the express word of God, and in the spirit of much forbearance and love.

The church of the living God should be like its living Head—*pure and holy*.—Will not every true Christian respond to this?

Orders promptly executed at low prices for Books in every department of science, literature and theology, at the Book store of John J. Harrod, Agent of the Methodist Protestant Church—a liberal discount is made to wholesale purchasers.

GENERAL NOTICE.

The price of this paper from the first of January next until the first of June ensuing, will be \$1. It will be sent to such only as shall have paid in advance—of which all are hereby advised.

Such as wish the present volume from January, 1833, to January 1834, or from the first of June, 1833, to June 1834, are required to pay \$2 in advance, or the paper will not be sent. Postage must be paid.

JOHN J. HARROD, Publisher.

BOOK DEPARTMENT.

The respective Quarterly Meeting Conferences are invited to correspond with the Book Agent, in reference to the Books wanted for their Circuits and Stations—they will state the quantity of each distinctly, which they believe can be disposed of, and the mode and time of payment most convenient to themselves.

Such of our ministers who prefer to order on their own account, as they have some experience as to the books they can best dispose of, will please write the Agent as soon as possible, as some of them may have either to be bound or printed. The thanks of the Agent are hereby tendered to those who have taken a lively and personal interest in the Book business.

Our brethren and friends will recollect the suggestion we made respectfully to our preachers and the quarterly conferences, in reference to bringing the subject of the Book Department before the latter, for the purpose of giving more efficiency in extending the circulation and sales of Books.

From private letters received from the Genessee Conference, we learn, that that conference has recommended that the Book business be taken up in the quarterly conferences, respectively of their districts—to which we tender our sincere and grateful acknowledgements.

We hope very soon to receive the resolutions of this highly respected Conference for publication. The quarterly conferences embodying the official members of the church in each circuit will be enabled to ascertain the books most likely to be disposed of, while the ministers can obtain a constant supply from the Quarterly Conference Agents at cost, without delay, and without anxiety.

Much time and many sales are lost necessarily from the uncertainty of the preachers being continued more than one year on a circuit or station—which would be redeemed by the quarterly conferences ordering—also much trouble to the minister in removing Books to his new circuit. We think this course important in all its aspects to the interests of the church, and the convenience of our ministers. There are some of our ministers, who as heretofore, will prefer ordering themselves. We shall be happy to receive and execute their orders as usual.

We hope that every Superintendent who does not order himself, will bring their book business before the Quarterly Conference, and that a committee or an agent will be appointed under its direction to forward such orders to the Book Agent as they may think advisable.

One appeal to the whole church is hereby made, most affectionately, for the purpose of enlisting general interest in this important matter.

We ask, is there any one branch of our business which is of more importance than the publishing department? Shall it be permitted to languish for the want of prompt attention. Is it too much to say, that much of our respectability, as a church, depends on the character and support given to our church publications? But these must be disposed of, that they may be useful



ORIGINAL POETRY.

For the Methodist Protestant.

THE NIGHT OF DEATH.

Behold the sun, how swift he speeds
Along the purple western sky;
His beams grow feint as he proceeds,
While evening draws as swiftly nigh.

See how the rays yet fainter grow,
As the horizon's verge he gains;
His glowing orb now sunk below;
No more with lustre gilds the plains.

The reign of twilight that succeeds,
Is short and evanescent too,
Ere night her sable curtain spreads,
And hides the landscape from the view.

Thus will the sun of life be soon
Extinguished in the vast profound;
Thus will the night of death come on,
And clouds and darkness hover round.

A darkness greater than of old,
Spread over Egypt's guilty land,
When its stern ruler, proud and bold,
Withstood Jehovah's high command.

No Cynthia or Hesperian ray,
Can penetrate that dismal gloom;
Nor solemn sound, nor mirthful lay,
Disturb the silence of the tomb.

Soon life's eventful day must close,
Then to the dust shall we return,
And through death's dreary night repose,
Enshrouded in oblivion's urn.

Let us each moment then improve,
That when those awful shades surround,
Our souls may joyful mount above,
And be with endless glory crowned.

Westminster, Oct. 18, 1833.

SUBMISSION.

To do, or not to do—to have,
Or not to have—I leave to thee,
To be, or not to be—I leave;
Thy only will be done in me.
All my requests are lost in one;
Father thy only will be done.

Welcome alike the crown or cross;
Trouble I cannot ask, or peace;
Nor toil, nor rest; nor gain, nor loss;
Nor joy, nor grief; nor pain, nor ease;
Nor life, nor death—but ever groan—
Father, thy only will be done.

Charles Wesley.